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K Bugg (7)

Some REMARKS on the Quaker's CASE, relating to their Solemn Affirmation; Humbly presented to the Consideration of the High Court of Parliament.

WHEREAS on the 19th of January 17th, they presented a Paper to the Honourable House of Commons, Complaining of their Sufferings, because they cannot mention the Sacred Name of Almighty God, in Cases of Evidence, therefore (say they) we intreat that such an Affirmation may be granted **Us**, wherein the Sacred Name of God may not be used. Besides a Quaker Sham-Paper sent me from the House since, subscrib'd N.N.

Remark I. In the Year 1696. the Parliament, in Condescension, granted an Act in their Favour, that their Solemn Affirmation, in the presence of Almighty God, the Witness of the Truth of what they say, should stand (in some Cases) as valid, as a formal Oath. This the Quakers then accepted, but some few of them made then some scruple of: To resolve which, G. Whitehead wrote a large Epistle the same Year, to prove, not from Scripture, but from the Books of Twelve of their Inspir'd Apostles, viz.

George Fox,	Fran. Hewgill,	Tho. Ellwood,
William Smith,	Samuel Fisher,	Edw. Burrough,
Jf. Penington,	Ri. Farnsworth,	Robert Barkley,
R. Hubberthorn,	William Penn,	G. Whitehead.

proving it lawful, from their Doctrine, and agreeable to their ancient Testimony, to give Evidence, using those Words they now boggle at, viz. **In the presence of Almighty God, &c.** So that you have (says Whitehead) a continuation of Proofs from Friends of great Eminency — We hope therefore that none now will be so uncharitable, as to conclude that we give Evidence formally at the Will of Man. P. 26. Let none therefore count or call this a subjecting our Testimony to the Will of Man, seeing God hath so far subjected Mans Will (meaning the Parliament) to our desire. A perfect Irony!

Remark II. But whereas W. Penn and Dan. Phillips assure us, in their Book, *Vindiciae Veritatis*. &c. p. 2, 218, 224. That their Principles are now the very same and no other, than they were from their beginning, and that in every respect, (and what their Principles then were, I have given a large Sample, in my Sheet presented to the House of Commons, January 22, 1711. titled, *The Quakers Present Principles*, &c.) Yet we see their Practices are as changeable as the Weather-Cock: For the Doctrine of these their Twelve Apostles in their beginning, is now contradicted, as every other Point will be, when it serves their Interest, whether fighting with a Carnal Sword, &c. for their Writings bind them not. Take one Instance, viz.

In G. Fox's Folio of Epistles, p. 130, 132. viz. *The Papists cry out, Help, help, Higher Powers, or else my Mass will go down: The Episcopal Men cry out, Help, help, Higher Powers, or else my Common Prayer will down: The Presbyterians cry out, Help, help, Higher Powers, or else my Directory will down: The Independants and Anabaptists cry out, Help, help, Higher Powers, or else our Framed Faith will down, and we shall not stand. Are you not all ashamed (said Fox?) And do you not shew that you are all naked?*

Again, Hear their Prophet Burrough, in his Works in Folio, p. 522, 524. to the same Purpose, viz. *What do you run to the Powers of the Earth (says he) for help? What have you Priests lost the Lord to be your Strength, that you flee to Men for help? Must they make Laws to establish you? Is not this the Whore that rode upon the Beast, and that the Beast carries? (meaning the Parliament) You (i. e. the Parliament) do but cause People to drink of the Whore's Cup; you are but the Beast that carry the Whore, the False*

Church; and this is plain-dealing to tell you the Truth.

Remark III. Now if to Petition the Government be a Sign that Men are naked, and that they ought to be ashamed that they have lost the Lord to be their Strength, then ought the Quakers to be ashamed, if they have any Shame left in them: If to Petition the Government for their help, be a Sign of a false Church, then are the Quakers a false Church: For, who I pray, or what People in England cry out more loudly to the Government for help, help, than do the Quakers? Who, I pray, flee more swiftly to the Government for help, help, than do the Quakers? And if the Parliament be the Beast, as the Quakers represent them, that carries the Whore, who, I pray, amongst all the different Perswasions in England, seek more to get up and ride than do the Quakers? For what Member of Parliament have they not visited privately, both in City and Country, 2 or 3 at a time, for help, help, or Quakerism will down? What Session of Parliament have we had for many Years, where to one Presbyterian, Independant, or Anabaptist, in the Common's Lobby, that there is not Ten Quakers soliciting, petitioning, bowing, cringing, scraping and conging, six, ten, or twenty sometimes together? And when by their profound Dissimulation, and other Jesuitical Arts, they have obtain'd a Favour; they do but — at the Parliament, and tell their Friends they do not submit, or subject their Testimony to them, but that God has subjected the Parliament to their Desire, boasting, that they have more Interest in the House of Commons than we have; nay, Geo. Whitehead is so very proud of their Interest, that he gravely tells his Friends in Print, That one Quaker (I suppose he means Penn) has more Acceptance at Court among Noble Men, than a Hundred of our Clergy. See his Book *A Real Quaker a Real Protestant*, &c. p. 59. How then will they boast, if they should prevail to have their bare Words taken instead of an Oath, and be Rivals with the Peers of the Realm?

Remark IV. 'Tis prodigious, if seriously consider'd, that such a People, which have never done one Act or Thing for the benefit of the Crown or Kingdom, should be prefer'd before all just, pious, and virtuous People in the Nation, especially in a thing that all good Christians, from the least to the greatest, when requir'd, do give the Satisfaction of an Oath, and what none are exempted from, no, not so much as the Royal Person of our Gracious Queen at her Happy Coronation.

Remark V. Besides, they are a People that never venture Life nor Limb to propagate the publick Good, as others do; yet, when better Subjects have, with the Jeopardy of their Lives, clear'd a Trade, none more ready than the Quakers to suck the Sweet thereof by Traffick and Merchandize. So that, in fine, what greater Encouragement can be given to the Dissolute of all Perswasions to turn Quakers, than to admit of their bare *Yea* and *Nay* to stand valid, instead of a legal Oath; Will it not be a Means for Quakerism to over-run our English Church, as once Mahometism did the Greek Church?

Remark VI. Upon these and the like Reasons, I humbly conceive, Notice ought to be taken of their Political Government, (within the Government) for by that means they have great Power to make Proselytes, which Power will be a deplorable Damage to the Nation; for the Church will thereby lose a Member, the Queen a Subject, and both Her Majesty and the Kingdom a Soldier: They also boast of their Numbers, viz.

40000 Freeholders, and if so; whether it be for the Interest of the Government to admit their bare *Yea* or *Nay* in Ballance to a Christian Man's Oath?

Remark VII. 'Tis said, that *England* holds the Ballance of *Europe*, but if your Honours should give the Quakers leave to Vote for Members of Parliament upon their bare *Yea* or *Nay*, nay, indeed upon their present Affirmation; you will make them so considerable as to hold the Ballance of *England*, and to be courted by each Party, as they shall think will suit most for their Advantage; and then it will not be difficult to determine what a hopeful Choice we shall for the future have, and it may justly be question'd, whether many subtil Sophisters (tho' not now Quakers, yet like them) may not, out of Cunning, herd with, and usurp their Garb, for a Protection against being forc'd into Her Majesty's Service, and by that means make Religion a Cloak to shelter them in Security at home; and for such notorious and horrid Blasphemers, to be suffered to incorporate themselves into a Body Politick, is prodigious: For what severe Judgments may we expect, if we not only suffer, but encourage such notorious Enemies to our Saviour's Doctrine; an Abstract of which are recited in my Sheet last presented, and which will be proved to their Faces, if you (our worthy Patriots) shall judge it necessary; and which, when your Honours are made Eye-witnesses thereof, you will detest with the utmost Abhorrence.

Remark VIII. Whereas all Preachers and Teachers of separate Congregations (as well as those of the Established Church) are by Law enjoyn'd to abjure the Pretender, which they refuse to do; what Loyal Subjects then are they, to speak ironically?

Remark IX. In their Address to the Queen, May 28, 1708. not a Word against the Pretender.

Remark X. Nor will they obey Her Majesty's Royal Command, for observing a Day of Humiliation or Thanksgiving; but one goes to Plough, another to Cart, others open their Shops, and follow their secular Employments, in Contempt of Her Majesty's Crown and Dignity; and there is an old Proverb, *That they who will not obey Laws, ought not to be protected by Laws*, and especially not to be gratified with such singular Favours, as no People, besides the Quakers, have the Face to ask, namely, that their bare *Yea* and *Nay* should be deemed and taken equivalent to a Christian's Oath.

Lastly, And therefore it is Humbly hop'd, That the Parliament will not give so great Encouragement to Infidelity, as to put the Quakers bare *Yea* and *Nay*, in Balance against the Oath of a Christian Man: For

Oaths have been hitherto the great Bulwark of our Property, and some of the most harden'd Villains have been sometimes deterr'd from their Evil Practices, with the fear of an Oath: But if the Quakers bare *Yea* and *Nay*, should be allow'd to stand in Balance against a Christian Man's Oath, then may all profligate Wretches, (herding under their Garb) who scruple neither Lying nor Cheating, be added to the Quakers, and in time thereby, their Sect grow formidable, and terrible to the Government it self; for 'tis plain, that if they had Power, they would assert their Right to Rule all, as their Books in Print do declare; and besides, it is no Slander upon the Quakers, but an old Truth, *That tho' they will not Swear, yet they will Lye*, and that knowingly *; and it can be prov'd out of their Writings, that what they speak is attended with manifest Equivocations, and mental Reservations.

* *Witness*
G. Fox and
Geo. White-
head, &c. as
can be prov'd
from plain
Fact.

Upon this Account, the People of this Nation have never thought themselves secure against the Frauds and Falacies of the Jesuits; as I am sure they cannot at this time be too much aware of the very same Evil Principles and Practices of the Quakers.

How can it be believ'd, that a People who do not believe one fundamental Article of the Christian Faith, and who both ridicule and blaspheme all reveal'd Religion, should be thought Persons of that Probity, as to be credited upon their bare Paroles.

Upon the whole Matter, the Premises duly consider'd, 'tis to be hop'd that your Honours will not grant their unreasonable Request, and the boldest Attempt that ever was propos'd to a Christian Parliament, especially to such who are profess'd Members of the Church of *England*, who in her Constitution, is the most agreeable to the Primitive Pattern of any visible Church this Day in the World. And as I have ever thought it my Duty to God and my Country, to inform the Government of what I thought to be dangerous, either to Church or State; so I have this once more presum'd to make some Remarks upon the Quakers printed Case. All which I submit to your Honours pious Consideration; And in Confidence of your Charitable Construction of my weak Endeavours, I subscribe my self, as indeed I am,

Reprinted Feb. 5.
1711.

Your Honours most Humble
and most Obedient Servant,

Fran. Bugg.

SOME
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ON THE
Quakers Printed Case
Relating to their
Solemn Affirmation.

